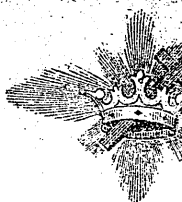


BT 94.

9.



—THE
THRONE AND
OF DAVID, TRON

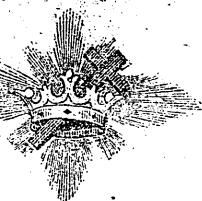
Christ, the Babe

WHO BURIED THE SINS OF D
BAPTISM, BY JOHN

—□—
"For thus it becometh us to fu

—□—
BY B. F. WHI
LEBANON, IN

—□—
THORNTON
PRINTED AT THE ARG
1885.



—THE—
AND KINGDOM

TRANSFERRED TO

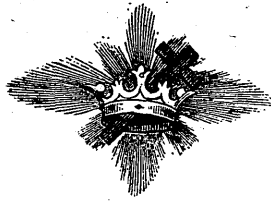
Isaiah of Bethlehem,

S OF DAVID'S KINGDOM IN HIS
JOHN THE BAPTIST.

—□—
us to fulfill all righteousness."

—□—
J. WHITAKER,
NON, INDIANA.

—□—
BORN TOWN:
AT THE ARGUS OFFICE.
1885.



THE PERPETUAL
KINGDOM OF CHRIST:
ESTABLISHED
ON DAVID'S THRONE

"In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."—DANIEL 2, 44; 600 yrs. B. C.

BY B. F. WHITAKER,

LEBANON, INDIANA.

THORNTOWN:
PRINTED AT THE ARGUS OFFICE.
1885.

PREFACE.

My object in writing this work is to overcome the digressions from the truth of God's word, and give it in such clear tones of argument that the erring may see that which gives rise to the divisions among Christians as to Church relationship, and by which the Church of Christ (called the kingdom) may be known and visibly seen, differing, as it does, from all other organizations.

EVIDENCE SOUGHT:

Embracing the prophesies and their fulfillment. The voice in the wilderness; by whom sent. The gospel preached; and how a people was prepared. Also who made them ready. A people prepared for the Lord (King), out of which he might choose his subjects to set up his kingdom, the Church, for the perpetuation of truth, that through truth the world may be saved. And the gospel being truth, and all being guided by truth, then could there be any difference? No. Then all will see the truth which would make us one. First, then, God never gave us his word to cause us to differ. "For God's word is truth." "Whosoever, therefore, shall be ashamed of me and my words, in this adulterous and sinful generation, of him also shall the Son of Man be ashamed when he cometh in the glory of his Father, with the holy angels." Matt. 8, 38. "Howbeit when he, the spirit of truth, is come, he will guide you into all truth."—St. John 16, 13. Now if we are all guided by truth, then no difference can exist. So truth, when obeyed, compels us to be *one*. May the Lord make us one, as the Saviour's prayer, "Father, make them one as we are one." By which Infidelity would cease. For truth would verify truth and God would be honored because of truth. As truth never contradicts truth, if nothing was taught but truth, we would have a oneness of doctrine and practice because of truth; for which reasons no man dare say it is the Lord's will that we differ. "Must we sin that grace may come? God forbid."

So every one must come to the conclusion that sin has produced the divisions; then shall we sin that divisions may come? The Lord has passed his sentence, for He says: "Woe be unto pastors that destroy and scatter my sheep."—Jeremiah 23, 1. Then let us pray the Lord to guide us into truth that we may be of one church, and Christ the head of the church, and all be guided by truth; only one doctrine, practice and church could exist. So pastors are responsible for the divisions, for many pastors. nay, hundreds, say it is God's will that such divisions exist, that no man may have an excuse. The Lord cannot lie to accommodate *error*.

So I hope we shall have your honest investigation of His Word in the text spoken by the prophet of the Lord, when guided by the spirit of truth and seeing the traditions in the house of the Lord, and as the Saviour said: "Ye have made my Father's house a den of thieves." For these causes the spirit of the Lord directed the Prophet Daniel to make the declaration found in the text we have selected—Daniel 2, 44; 600 years B. C. : "And in the days of these kings shall the God of Heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."

THE CHURCH, THE KINGDOM OF CHRIST.



ITS DOCTRINES, GOVERNMENT AND PRACTICE.

BY B. F. WHITTAKER, LEBANON, IND.

"And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever."—DANIEL 2, 44.

CHAPTER I.

Now, we find by the language of the Prophet Daniel, that a kingdom is to be set up, which will be clear to every thinking mind (as God's kingdom has always existed) that if a kingdom shall be set up it will necessarily be the second kingdom. So we will treat the text as the second kingdom, which is referred to by the Prophet, which the Lord says "shall not be left to other people." So we see clearly this kingdom is to be entrusted to a chosen people, and this chosen number, we find, shall be chosen by the authority from Heaven, and (Isaiah 40, 3,) "The voice of him that crieth in the wilderness prepare ye the way of the Lord," showing plainly that a preparation was necessary, that when the King comes he

should find a gospel people made ready. Now, we find the one who should rule this kingdom spoken of in the text, prophesied by Isaiah, 9, 6, 7: "For unto us a child is born, unto us a son is given, and the government shall be upon his shoulders; and his name shall be called Wonderful, Counsellor, The mighty God, the everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it and to establish it with judgment and with justice." Now, this personage, we find, did come, as Nathan said to David: "And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee,

which shall proceed out of thy bowels, and I will establish *his kingdom*."—II. Samuel 7, 12. Now, we find all the prophecies agree, how the coming of this king and kingdom should be known, which I gave in a former treatise, and in which I furnished a display of proofs of the *Child born*, who should find a gospel-prepared people made ready by the hands of John the Baptist, (found Luke 1, 17,) reading as follows, speaking of John the Baptist: "And he shall go before him (Christ) in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord." (Son of God.) Now, we have the one who should go before him (Christ) in the spirit of Elias, as set forth in Matt. 3, 1: "In those days came John the Baptist, preaching in the wilderness of Judea, and saying, repent ye, for the kingdom of heaven is at hand. For this is he that was spoken of by the Prophet Isaiah, the voice of one crying in the wilderness, prepare ye the way of the Lord, make his paths straight."

Now, we find John demanding at Jordan, where he was baptizing (making ready a prepared people) to "bring forth therefore fruits meet for repentance."—Matthew 3, 8. Therefore we find John baptized (made ready) none except those who came confessing their sins (Matt. 3, 6.) Now we have found the voice spoken of by Isaiah 40, 3, which is the gospel preached by John, as the antecedent of the voice—being the son of Zacharias; found in Luke 1. Also, we find the prophesy of Nathan to David fulfilled in the Lord, born in Bethlehem of Judea, being in the direct lineage of David; and the proclamation of the angels to the shepherds by night: "And thou, Bethlehem, in the land of Judea, art not the least among the princes of Judea. For out of thee shall come a governor that shall rule my people Israel."

At this point I would say, that it will not be necessary for me to speak to Bible readers of all the testimony concerning the two characters spoken of by the prophets, from the fact all concede that John the Baptist is the one prophesied of as the voice in the wilderness, and as the one who came preaching the gospel of the kingdom which was at hand, and that his preaching became the power of God unto salvation, to all that believed, and that he was to make ready (such as believed) a people prepared for the Lord—thus fulfilling the declaration set forth in the text, that it (kingdom) shall not be left to other people, but just such as the Lord had prepared by means of the gospel preached by John the Baptist, and made ready by him. For John had preached the gospel of the kingdom, the people had believed unto salvation, and the work of salvation had been completed by the Lord; therefore they had died to sin and traditions of their fathers. It now became their duty to bury, by baptism, all their wrongs in their digressions from the house of the Lord, and be the people (in the text) whom it (kingdom) should be left to; must bring the body into subjection, that the body shall be a means of setting forth their faith in the death, burial and resurrection of Christ—he who shall set up the kingdom, in the text, that "which shall never be destroyed, and the kingdom shall not be left to other people." "And it shall stand forever." Therefore the Lord requires a citizenship of loyal subjects, such as are willing to devote soul and body to the Lord. For the kingdom spoken of in the text is to be a perpetual kingdom, (and in the future it shall be called the kingdom of the saints, as we will have needs to show.) Therefore the citizenship should be selected, chosen subjects, that are willing to be governed by any and all the laws of the kingdom, and that he or she, as the case may be, will never again concede

to the traditions of men, and in declaration of which they go down into the water, both they and the authorized administrator, and there have their bodies buried, in token of the language found in Col. 2, 11 and 12: "In whom ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ; buried with him in baptism, wherein ye are risen with him through the faith of the operation of God."

I hope no one will overlook this matter of baptism, in this connection, for here we see it is the result of the faith we have in the operation of God, having changed our relationship by the remission of all our sins, and thus qualifying us for a citizenship in the new kingdom of our Lord Jesus Christ, called the kingdom of the saints (in trust), as we have now shown you by the authority of John the Baptist coming as a preacher sent from God to preach, judge and baptize, and thus make ready a people prepared of the Lord, out of which subjects to organize a kingdom might be found by the king when he cometh.

Having shown you the prophecies of the king spoken of in the text, his birth, declarations by the shepherds in Bethlehem of Judea, his approbation by the wise men, we now find him meeting with the authorized Baptist on the banks of Jordan, demanding baptism at the hands of the Baptist minister. But the preacher, feeling himself unworthy, said: "I have need to be baptized of thee and comest thou to me? (Matt. 3; 14, 15) And Jesus answering said unto him, suffer it to be so now, for thus it becometh us to fulfill all righteousness. Then he suffered him."

My dear brother or sister, here lies the great misunderstanding that prevents the union and harmony of God's children. Now, if you will take notice to this term used by the Saviour, where he said, "thus it becometh us [you and

me] to fulfill all *righteousness*." My friendly hearer, have you ever considered this matter closely, to see what he meant when he said "*fulfill all righteousness*?" If you have not, I wish to say to you, you will be surprised to find the fulfillment so simple, and of what vast importance to harmonize Christians of to-day, if viewed from a biblical standpoint.

Then we define the language with the thought of a king coming to do away with the traditions of men—(a people who had traditionized his Father's house and made it a den of thieves.) We must naturally conclude that the former was called his house, which the Saviour pronounced by his own lips to have been made a den of thieves; seeing they had so changed the laws of God, that it had become wholly the traditions of men, therefore it was all unrighteousness, and to please his Father in heaven it would be necessary to consider that to fulfill all righteousness would be to do away with all unrighteousness; therefore, it would be proper to bury all the wrongs and traditions of Israel. Therefore, when he said to John, "Thus it becometh us to fulfill all righteousness, and he permitted it." Permitted what? To baptize him. We see the Saviour makes use of this language in connection with the request that he made of John the Baptist to baptize him, and the reason why he said: "thus it becometh us to fulfill all righteousness" was, it required just John as well as himself to perform a burial of the traditions of their fathers; therefore John, the legalized authority sent from God to baptize, was the person to whom Christ should come; as he was the one who had preached the gospel of the kingdom, people had believed, the Holy Spirit had prepared, and John the Baptist had baptized and made ready "a people prepared for the Lord. And now, before the Saviour should take charge of the people prepared, he felt it became his duty to do

away with all unrighteousness of Israel. Therefore, to have these traditions remembered no more against Israel, he requested John to take him down into Jordan and there to baptize him, and he, as their representative, would bury their wrongs, and remember them against Israel no more; and that he (Christ) would select out of "a prepared people for the Lord" just such as he desired with which to set up the "kingdom my Father hath appointed unto me"; (found in Luke 22, 29,) which kingdom shall take the place of his father David's kingdom, as foretold by Nathan, when he said to David: "And when thy days be fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish thy kingdom," (which is the second kingdom.)—II. Samuel, 7-12. In which the traditions of men shall be no more. And to give himself the dignity of a King, he must have established laws, and these laws as unalterable as the Medes and Persians.

So this kingdom was established that the laws authorized of heaven may be maintained unadulterated, that heaven may receive honor in the mission of the gospel, in the conversion of the world. The cost of such a sacrifice as God gave in the gift of his only Son for the redemption of man, would cause heaven to protect the laws that would maintain the purity of such provisions, that the truth of the gospel may thus glorify God in bringing many sons and daughters of men to a saving faith in the Lord Jesus Christ. So viewing the kingdom set up in the world for the preservation of such provisions, ought to engage the heart of every one that has been made an heir of free grace, to thank God to be granted such privileges of being counted worthy to occupy a place in the kingdom as a sentinel in guarding such heaven-born gifts. So the Lord chose twelve of John's disciples—one for each tribe of Israel—

thus showing a free gospel to all mankind; and that the world might have it pure, he educated them for three years just how they should conduct the kingdom in his absence. For he compares his kingdom like unto a nobleman who went into a far country and received for himself a kingdom, and returned, leaving the kingdom in charge of his servants. So our Savior came as the nobleman and received the kingdom of his Father; and, by and by, we'll show you where he gave us the kingdom that he received, with all the unalterable laws of his house, to occupy until he comes again, with the declaration, "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven." Matt. 5, 19. And when we come to recognize he chose a certain number out of all the baptized disciples, it is very evident that the twelve chosen were for the organization of the kingdom, and these twelve were selected from a prepared people made ready by John the Baptist, for the kingdom was not "to be left to other people"; therefore such subjects as John the Baptist made ready by burying their bodies in Jordan and elsewhere, as given by Paul. Col. 2-12: "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him (Jesus) from the dead." Now this class of subjects are the ones to which the kingdom in the text refers to, for we have shown you that the voice in the wilderness was the voice of John the Baptist, who did preach the gospel of the kingdom. Men believed and were prepared by the Holy Spirit and made ready by John, as commanded; so it, the kingdom, "shall not be left to other people." Now, why shall we not understand the meaning of the prophet in the text, when he says his word and his spirit shall lead us into all truth? Then this leaves no room for a quibble. And to say smart

men have always differed, does this justify you or me in saying what smart men shall say? For you plainly see we are scattered, and the Lord's denunciation has gone forth, when he says: "Woe unto the pastors that scatter my sheep." And for this very reason the Lord put this language of the text into Daniel's mouth, when he said the "kingdom shall not be left to other people." That the truth should in all ages go forth from his house, and for the sake of giving the world the gospel in all ages, he organized his own house by selecting the twelve disciples, and then staved with them, day in and day out, week in and week out, months and years, teaching them to observe whatsoever he commanded them, saying, "I will be with you unto the end of the world," thus meaning the Church; for it is evident to every thinking mind that he did not refer to their history alone, for it is not presumable that the twelve would live to the end of the world. So when you lay aside the teaching of this scattered sanction of pastors, and alone ask God to give you light on his holy word, and then read for the truth unmixed, you will soon see the purpose the Lord had in organizing his own kingdom, that he should not be thwarted as in the days of Judaism. For he speaks and says (to Jeremiah, 26-2): "Thus saith the Lord; stand in the court of the Lord's house and speak unto all the cities of Judah which come to worship in the Lord's house, all the words that I command thee to speak unto them; diminish not a word." Now reason would teach us that the Lord could not be consistent with his nature as a king, command and at the same time approve us in taking our choice, to do as convenience might dictate. He says, "diminish not a word." So you see the beauty of his word, it shall go alone from his house. The church he organized, and said "it should stand forever, and should not be left to other people."

You again may ask what people, or how shall we know them? Go to your bible and see what Luke says about making ready a people prepared; and take the text for a guide and see what gave rise to the text—you will soon discover that the Lord entrusted his commandments to Israel. But all Israel did not love the Lord; so this class worked in the traditions of men, that through the traditions they could controvert the house of the Lord to suit their malicious ends, which they did, so much so that he told them, "saying unto them it is written, my house is the house of prayer; but ye have made it a den of thieves." Found in Luke 19, 46. Now I ask you, can you not see the house of the Lord was traditionized, and the poor became oppressed by the priests? And for these causes he says the new kingdom "shall not be left to other people." So you see plainly it is to be left to some people, but not to the unconverted or to the unbaptized. But to just the same class of citizens who believed the preaching of John the Baptist, and was prepared by the Lord, and are made ready by the authority coming from the Lord's house, which is the kingdom set up by the Lord himself, when he chose the twelve disciples, to organize his kingdom; and the reason why the Lord chose to set up his own house, in his own way, was to prevent it from being again controverted and made a den of thieves. Simply by establishing what class of christians should be allowed to enter his kingdom, (the Church), to organize, ordain, and send out pastors that the world may always have his house conducted in such a manner, as will give out his gospel, as he gave it to the twelve disciples, that the world may be saved by the preaching of the word. Therefore his word needs to be guarded, that when the trumpet is heard, it proves to be the voice of God, and not a board of trade; for the Lord said: "Go tell John what you have

seen and heard, how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached." Suppose all pastors were ordered, of the Lord, to go to the poor with the gospel as the disciples did, not knowing from what source they were to receive pay, how many would be found blowing the gospel trumpet, that the world might be saved through the foolishness of preaching? I sometimes think if men found no salary in the gospel, but were compelled to work on commission, we would have better preaching; that is to say, we would have gospel in its plain and simple simplicity—without the ornaments selected from the fashions, likes and dislikes of this world, to tickle the ear. God grant the time may come when the gospel news will sicken the heart, and men will cry for the Doctor who can cure a sick soul, without money and without price, but receive as the Lord may give. It does appear to me that the Lord's word would receive a greater degree of confiding faith, knowing that the Lord is able to fulfill all his promises. Besides, the Lord would not direct a child of his to go preach his word, and then not provide a way by which he should live. But the great trouble is, we are not willing to sacrifice and trust the Lord, but must have our one, two or five thousand dollars promised by a good committee, before they can accept a call as pastor. But it may be we have come to the conclusion, that the people in the days of Christ were not refined, as of to-day, and had not the facilities to make independent displays as we, therefore they could afford to sacrifice; but situated as we are, we are not compelled to, and for these reasons we must have a contract with the people to pay a given salary, before we can afford to go at the command of the Lord. This way of conducting God's work produces an unfaithful belief in

the promises of the Lord. For the Lord says: Gal. 3-22—"But the scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe." Will not the Lord be as kind to-day as in the days of the ancients? The word of the Lord must be accepted as truth. If ye ask, ye shall receive; the Lord says so, and surely that is sufficient. So if we expect to have our unconverted friends to accept the gospel, we must return to the Lord's plan of conducting his house. Go preach, relying on the promises of the Lord; for Paul says the gospel is the power of God unto salvation. But you see we have followed the traditions of men, until we sanction many things of our day as gospel that, in the very practice of such things, have made the word of the Lord of none effect. And the sequel to this is, we have been trying to make the gospel harmonize with the pride of our desires; that our churches may make the greatest show, and to bring our churches up to a popular magnitude. We violate the orders of the Master, by taking persons applying for citizenship in the kingdom, without an investigation of their acceptance in the kingdom of God triumphant, and thus allow the kingdom of Christ imposed upon; for when he gave the kingdom to his servants, he was careful in its transmission, that his laws governing the kingdom should be maintained, as they receive them. But Adam shows his cloven foot—Luke, 22; 24—which all proves that the disciples understood what the kingdom meant, for they plainly show by their question that they fully comprehended the kingdom about to be given unto them, for we find a strife among them, who should be the greatest in the rule of the kingdom, as Christ had given them a plain illustration, by a nobleman who went into a far country to receive unto himself a kingdom, after which he return-

ed, leaving the kingdom in care of his servants. So the disciples realized by this illustration, the Saviour had come from heaven and had received a kingdom of his Father, and, like the nobleman, was about to return and appoint unto them the charge of the kingdom which proves the assertion of the prophet, who said: "It shall be called the kingdom of the saints, and they shall possess it"; found Dan. 7-18: "But the saints of the Most High shall take the kingdom and possess the kingdom forever." And the time came in Daniel's vision, found 22d verse, "that the saints possessed the kingdom," which is a kingdom on earth and governed by the saints, which is the kingdom of Christ received of his Father, and appointed to his servants. Found Luke 22-29, and Dan. 7-27: "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom." I hope no one will allow themselves to pass over this matter of the second kingdom, as this question, when settled on the truth of God's word, will plainly set forth that all believing the truth of God's word, makes us one; one in faith, one in baptism, one in doctrine, one in practice, which agrees with the apostle when he said: "One Lord, one faith and one baptism." Found in Ephesians, 4-5. Although many things are taught for gospel that proves on investigation of God's word to be nothing but the traditions of men, and like Paul, think they are doing God's service, as he was when giving his consent unto the death of the saints, or the description of the teacher of error: "His works shall be destroyed, and he be saved, as though by fire"; for all works of error shall be destroyed. And the last expression of the apostle, in showing a division of works and the soul, explains plainly that a soul can be honest in teaching

the traditions of men. - But the influence that has produced the traditions of men for the commandment of God, has been fraught with evil design, for the Lord said to the Pharisees: "By your traditions you have made my house a den of thieves." And by traditions that have been carried into the house of the Lord, the word of the Lord has been diminished, and this diminishing of the Law of God is for the purpose of popularity, which originated with the devil. The first kingdom we understand to be the kingdom of God triumphant, into which every soul born of the Spirit becomes an heir of Heaven, which is the fruits of the second kingdom; for out of the second kingdom goes forth the gospel, which is the power of God unto salvation to all that believe. Therefore, the soul born is the fruit of the kingdom of Christ, thus fulfilling the prophesy of Isaiah, 9-6, 7: "For unto us a child is born, unto us a son is given, and the government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace. Of the increase of his government and peace, there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment, and with justice from henceforth even forever. The zeal of the Lord of hosts will perform this."

And then makes use of the word, "Amen." The declaration of this is, so be it, meaning just so, without change. I have no doubt they done just as the Lord directed, for prior to the commission given them, they had received his lessons on the government of the kingdom, and the laws were to continue, for the laws are not to be trifled with, as in the reign of David—for the throne of David has been transferred to the Son of God, who shall rule it in righteousness, and now we find the text says it (kingdom) shall never

be destroyed. So his house when organized must not be tampered with by the traditions of men, and the prophet says it shall not be left to other people.

Lord give light to the reader. Now what people? Just such as the Lord found prepared by circumcision made without hands in putting off the body of the flesh by the circumcision of Christ. Buried with him in baptism, wherein ye have risen with him through the faith of the operation of God, who hath raised him from the dead. Now will any lover of the Lord be so rash, from prejudice, as to say that the people in the text were not this very identical people? And that the people whom John preached to, and by faith received the Lord and were made ready by John the Baptist, when, as Paul says, "buried with him in baptism," were not the people Christ found at Jordan prepared for him? Now, this being the case, the Lord selected from this prepared, ready made people, his twelve disciples, and organized his own house. Now the text says it shall not be left to other people; and more, it (kingdom) shall stand forever. Now be honest before God: tell me how man can assume authority, in the face of God, to offer to organize a church without being duly authorized and commissioned by the authority coming directly from the house of the Lord, organized by him for the archives of truth, that all may be one, having one Lord, one faith and one baptism, that the Lord's house may not be traditionized again? ("Woe unto the pastors that destroy and scatter my sheep.")

When the Lord gave his commission to the Church he said, first, "go teach all nations"; second, "baptize"; third, to observe "whatsoever I have commanded you." (Jeremiah says, "Diminish not one word.") "and lo I am with you alway, even unto the end of the world." Now, my friendly reader, if this is the church which the Lord organized eighteen hundred years ago,

and says it shall never cease, can you say it is not here still, even at this very hour? If so, it can have no human head.

Is not the President of the United States made president by the same power, and commissioned by the same authority, that Gen. George Washington was? Now, if this government stands as organized—tell me, can you make a president by any other authority? Neither can you make a legal administrator of the kingdom he appointed to the church (found in Luke 22, 29), any more than you can make a president to rule this republic. The Lord God appointed David king of Israel, but he told Nathan to tell David he would raise up one out of his seed who should sit on his throne, who should rule it in righteousness and the kingdom should stand forever. Then from this hypothesis all authority claimed by an administrator should have the seal originating from the authority of the king. Then you see plainly if I should commence a new organization, it would be revolutionary because the authority would originate with myself; therefore it would be without the seal of the Lord's house.

So my prayer shall be, Lord make us one in all things that pertain to the glory of the kingdom of our father David that cometh in the name of the Lord. For this kingdom shall stand forever, and shall not be left to other people. Bless the Lord, O my soul, for the house of the Lord that sendeth forth the gospel of the kingdom without the tradition of men. For the Lord born in Bethlehem took the throne of his father David, and buried all the traditions of their fathers and established the kingdom in righteousness.

Now we have shown you that the kingdom of God triumphant is co-existent with God, and then a kingdom set up as described in the text, and that kingdom on David's throne, is it not the second kingdom? Will any one

say that the kingdom Christ received from his Father is not the second kingdom? Or will any one say this is not the kingdom he appointed unto the church, also called "blessed be the kingdom of our father David that cometh in the Lord?" Now, having been appointed unto the church, it is now called the kingdom of the saints, which is the kingdom in the text—"shall stand forever, and shall not be left to other people."

Now we find ourselves with a church of the Lord's own hand-planting. (Now shall we establish another church without authority? God forbid!) The Lord declares that his shall never cease nor be destroyed.

Now we have the evidence of Jesus going into Jerusalem on a colt that was furnished, on which he should ride, and a colt "on which man never sat," followed by the throng, crying "blessed be the kingdom of our father David." Now arises the question, why did they cry the blessing on David's kingdom? Simply because the Jews understood the prophet, Isaiah 9, 6—the CHILD BORN, verse 7: "Upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment," etc. Now have we not proven to your mind clearly that there is a second kingdom? For the kingdom of God, called heaven, is co-existent with God, and no one disputes that David was King of Israel, at which time the kingdom of God existed. So David's kingdom would necessarily be the second. The kingdom of God is the first kingdom into which every soul born of the Spirit becomes an heir of God and a joint heir with the Lord Jesus Christ. But the second kingdom is the kingdom of Christ established on the throne of David, and the crying of the throng (when Christ entered Jerusalem on the colt), saying, "Blessed be the kingdom of our father David that cometh in the name of the Lord." Which is the spiritual house of the Lord, established on

the throne of David, and was delivered to the church, composed of just the twelve representatives of the twelve tribes, and on the night before his betrayal. Found in Luke 22, 29: "And I appoint unto you a kingdom my Father hath appointed unto me."

I hope this scripture will establish the second kingdom, and also that the saints now possess the kingdom, which is the kingdom in our text, and the one he organized with twelve apostles, and the one he appointed the Church, the night before his death—illustrated by the nobleman's kingdom being left in the care of his servants. And now we find the saints have received the second kingdom on the second transfer that shall ever be made, for the saints (children of God) have the promise of God, by the mouth of David, they shall possess it forever, and that it shall not be left to other people, as found in the text.

1. The kingdom was given to David.

2. Transferred to Christ when he took David's throne.

3. Transferred to the Church, the night before his crucifixion, as the executive power. Now "that ye may eat and drink at my table in my kingdom." Blessed be the living Church of Christ and saints that possess the kingdom. Glory to God in the highest for the privileges of his house. Amen.

We feel we have furnished scriptural proof of the kingdom in the text to be the second, or the kingdom foretold by Nathan to David—that when he should be sleeping with his fathers the Lord God would of his seed raise up one to sit upon his (David's) throne—Isaiah 9; 6, 7,—and he should rule it in righteousness, and so establish it that it should not be destroyed, "and (text) shall not be left to other people." And the king who should rule it, was the Child born in Bethlehem of Judea; and the voice given by Isaiah 40th, was John the Baptist—as the voice in the wilderness. And the people to which the text

alludes were the people John preached to, prepared by the Holy Spirit, and made ready by John in baptism. And the baptism of Christ by John the Baptist was the burial of the traditions of David's kingdom. The choice of the twelve were the subjects of John's baptism; the chosen twelve were the body of the organization of the kingdom Christ, on David's throne; and the twelve were the Church, to which Christ gave the kingdom (found Luke 22, 29,)—was the kingdom spoken of in the text, "that shall never be destroyed, and shall not be left to other people." The people referred to in the text are those who hear the gospel, believe, prepared by the Holy Spirit and made ready as set forth in Col. 2, 12: "Buried with him (Christ) in baptism." Now we have David's throne transferred to the Babe, given in Isaiah 9; 6, 7; the Babe born in Bethlehem, Matt. 2, 1. "Blessed be the kingdom of our father David that cometh in the name of the Lord."—Mark 11, 10. "Blessed be the kingdom that cometh in the name of the Lord."—Luke 19, 38. Now we see the second transfer of the executive power and kingdom appointed unto the church (Luke 22, 29); now we have the prophesy fulfilled by Daniel 7, 27. The second transfer having been accomplished, the kingdom will be called the kingdom of the saints, and "shall never be destroyed" or "left to other people," as found in the text, "and it shall stand forever."

Now we have come to the kingdom established on David's throne and the executive power transferred to the Church, which is the Lamb's bride—they having been taught by the King during his stay of three years, which qualified them to take charge of the kingdom. But before Jesus gave the kingdom into the hands of the Church, he gave them an example, as they were the only ones at this hour that belonged to the church. But I have no doubt,

before leaving the sidewalks, he was surrounded by many Christians; but as they were not among the chosen ones to constitute the subjects of the kingdom, therefore they were not invited to partake in the duties of the church. For at this time the kingdom was only represented by one for each tribe. So the example is plainly taught as to who shall be admitted at the table of the Lord. Now shall we not view this matter while it is fresh in our minds? We see the Saviour come to the prepared people at Jordan, whom John had also made ready by baptism. But we see the Lord chose just one for each tribe, and we find he had given them a training in his school of three years, which brought them up to the closing scene, which was the supper of the remembrance of the Lord's broken body—but not as yet understood by the church—at which time he took the place of a servant, and not as the order of a priest, thus teaching the equality of church relationship; and after supper they went out.

Now we see no one has a right to be invited to the Lord's table, except those who have not only believed and have been born of Heaven, but have, as the Lord, buried the traditions of Israel. So they must have their bodies buried, thus burying their past sinful lives, no more to practice sin; and as the Saviour chose the twelve, so shall they be chosen by his church, which is the executive authority of his kingdom in the house of the Lord.

Now, after this supper scene, we see in Luke 22, 29: "I appoint unto you (Church) a kingdom that my Father hath appointed unto me," (Daniel 7, 18, showing the second transfer of the kingdom), and, 30th verse, "that ye may eat and drink at my table in my kingdom," (showing plainly that only those in the king-

dom should be participants at his table), "and sit on thrones, judging the twelve tribes." Every church organized, as I organized you, shall be one of the thrones on which the saints of such shall sit in judgment on the citizenship of any and every one, coming from what tribe he may; shall be received as a member (sentinel), guarding the truth (gospel) that the Lord may be glorified in the salvation of man through truth, and *not traditionized again—now the kingdom of the saints.* Now we see the king's appointment of the kingdom to the church. He is now ready to be offered up as a sacrifice for the sins of his people. "In the days of these kings shall the God of Heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, (Daniel 2, 44),—"and it shall stand forever." Now, would any man dare to say the church the Lord set up with the twelve representing the twelve tribes—which he says shall never be destroyed—is not here in the world? I ask you, should you say so, if you would not be giving the Lord's word a flat contradiction? Now if the church the Lord organized is still in the world, I ask you if you cannot see the divisions are not of the Lord? As there are but two sources from whence things emanate, then divisions must originate with the devil. Then Jeremiah, 23, 1, was right, when he said: "Woe be unto the pastors that destroy and scatter the sheep of my pasture, saith the Lord." (2d verse) "Therefore thus saith the Lord God of Israel against the pastors that feed my people: ye have scattered my flock."

So we see the plain condemnation of pastors for the scattered condition of the children of God in the world to-day. And just in this connection I must ask all who feel they have been called of the Lord, in the ad-

ministration of his word, to see to it that they are not teaching traditions for the commandments of God; that you may not come under the disgrace of having your works destroyed, and you only saved as though by fire."

"While ye have light, believe in the light, that ye may be the children of light."—St. John, 12-36.

CHAPTER II.

THE CHURCH OF CHRIST.

As we have shown you David's kingdom transferred to the Babe of Bethlehem, and again transferred to the saints the night before our Saviour's crucifixion, (found in Luke 22; 29-30), having received the kingdom with all the laws annexed thereto for its government, they felt under renewed obligations, for their leader had gone, and no doubt they felt discouraged and lonesome, especially when they saw him taken by the rabble before Pilate's bar for trial, but acquitted by Pilate, only to be given into the hands of the roughs of Jerusalem, who took him without the city, and there crucified him between two thieves, and he was buried in Joseph's new tomb. But thanks to Heaven, the tomb could not hold him. He arose! he arose! Praise him, O earth! Praise him, O ye heavens, and let the echos praise him! Bless the Lord, he arose for his people's gain. Oh! ye winds convey the joy; hope of the saved in Israel. Oh! house of Israel, sing songs of praise! The Lamb hath come; the Child was here; the Lord hath gone and left his kingdom with saints to govern. Bless the pastor, bless his flock, on thrones to judge the guests who knock. Have on the wedding garment, to eat and drink at the table of the Lord, and to become the body constituting the Church the Lamb's bride.

"I appoint unto you a kingdom as my Father hath appointed unto me."—

Luke 22, 29.

Oh, Lord, give us the light of thy spirit to guide us in the administration of the kingdom—the house of thine abode.

To the Household of Faith: Dear Brethren—"Circumcision is nothing, and uncircumcision is nothing, but the keeping of the commandments of God."—I Cor. 7, 19. "Art thou called being a servant? care not for it."—Verse 21. "For he that is called in the Lord, being a servant, is the Lord's freeman; likewise also he that is called, being free, is Christ's servant."—Verse 22. "Ye are bought with a price; be not ye the servants of men."—Verse 23.

So, my dear brethren, let us be the Lord's watchman in the house of the Lord, ever living to honor the king, and thus let the grace of God so purify the house of the Lord that she may be as a city set on a hill, that cannot be hid. Lord fill us with thy spirit and a holy zeal for thy house, that thy temple may be the house of thine abode, and the children of the kingdom so filled with thy spirit and love that we may decorate the world with the light of truth, as the stars of Heaven aid in the decoration of the firmaments of thy handiwork. So, brethren, let us have one Lord, one faith and one baptism, as declared by Paul to the Colossian brethren (2, 12): "Buried with him (Christ) in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead." Let us obey the Lord, though all men turn against us.

Now let me say to those who love the Lord: Read your Bibles, taking the word of the Lord for your guide. The work of the Lord is not darkened, except by the traditions of men. So when you hear an explanation of God's word, and it is not clear to your mind, let your mind be reconciled only by the word of God. Ever remember, there is only one Bible for all mankind. Go to the Lord, ask him for light on his

word, and he will make it all harmonize, and that harmony will agree with the nature of God as a Merciful Father, and adapted to man's interest in his salvation, when we seek God in righteousness. There will be much difference in the comprehension and understanding of God's word, provided we go to the Lord for guidance in seeking truth. But we must lay aside our predilections, as the truth is the only object of investigation, that the Lord may be honored in our knowledge. For the Saviour intended that each one should have the proper understanding, for his prayer to his Father was that we might be one, as he and his Father are one; that the labor of his servants might bring forth much fruit through the gospel preached, as it is the instrument by which the world may be saved, and the Church is the delegated power by which the world shall receive the truth. So if we expect to aid in the dissemination of truth, we must seek wisdom of God, for he says ask and ye shall receive, and the Lord will hold you and I responsible for neglect or failures, caused by not gaining wisdom, to meet the demands of our day and age. For he has taught every one to seek wisdom of the Lord, as his fountain is inexhaustible. Therefore, if we lack wisdom, who is the cause of the failure? We answer, you and I.

So, having received the kingdom of the Lord, it will become the indispensable duty of every citizen in the kingdom to so conduct themselves that the king may have honor given by all in his kingdom, that his name may become the joy of the world. Therefore none are excusable from being a laborer in the vineyard, for each and every one has one talent or more. So if you belong to the church, you are bound by the laws of Christ governing the kingdom, for when the Lord returns he will expect to find an increase of the talent or talents; so if we have but one talent, it will require labor to increase

that one, and just as hard labor as the one who has five talents to gain other five. So, you must plainly see, there is no room set apart for a loafer in the house of the Lord. Therefore every member in the church is expected to advance the kingdom by exercising to the fullest extent the powers given to them by the Lord, that the lost may see the great provisions provided for them on the Cross, when he became the sacrifice for sin, as Heaven has room provided for every lost soul who may or will accept the gospel, which is the power of God unto salvation, and the Christian's work is to proclaim this gospel. If you have only one talent, you can tell what the Lord has done for you, what it was that led you to see your lost condition. It may have been through reading your bible. Then ask others to search the word of the Lord. Show them the sweet promises that you found in his word; and it may be you can sing the holy songs of Zion. If so, there is nothing more attractive to lead your comrades to meditate upon their lost condition, and when you find that an interest has been aroused in your friends, pray with them; tell them how you felt when you were convicted of sin, how you prayed and mourned over your lost condition, and when you gave yourself to the Lord, asking him to take you just as you was; and then how the Lord gave you to see him as a lovely Saviour, and how your heart swelled with joy. And when you hear your friend say, "Oh! what shall I do to be saved?" your heart will rejoice because you will feel that he or she, as the case may be, is near the place where the soul loses all hope and will cry, Lord save, at which point the Lord removes the load of sin that was dragging it down, to hell, and then it beholds the beautiful and lovely face of Jesus. Now you have a comrade who is willing to praise the Lord, for his load is gone and he or she feels to say, "Bless the Lord, O my soul." Now you feel to say, "My cup runneth over; bless the Lord, O my soul." And the angels in heaven are rejoicing now, and while I write this my soul swells with praise to God. Oh! the joy one redeemed soul creates in the hearts of earth and the acclamations that echo on the walls of Paradise that one more soul has been redeemed by the Blood of the Lamb. And this rejoicing ceases not, for this fire has caught the heart of some other poor, lost soul, and he cries, "Men and brethren, what shall I do to

be saved?"

Now you have increased your talent, and you are more ready to point them to the Lamb of God that taketh away the sin of the world. Now the cold saints are made to praise the Lord. Yes, bless God, it may have caused your pastor to see his lack of duty, and he comes forward with a rejoicing heart and saying, "Bless the Lord, O my soul, for the fruits of the kingdom given us." Now you have, by one talent, aroused the whole church. Now the kingdom sends out the gospel, and other talents take up the strain of praise; it may be some weak brother or sister whom you never heard speak before. Then your heart runs over with joy again. Bless your soul, you cannot tell where that one talent's influence may go. Some one brought to Christ through your one talent may be heard blowing the Gospel trumpet in the distant isles of the sea. Now I ask you Christians, who have said, "I can do nothing," if you don't feel that you can go to some poor, lost friend, whose soul is exposed to the wrath of Justice, and do as the one talent did? God bless you, go, if you are compelled to preach by song. If you cannot go the aged, go to the youth. Lead some naked soul to Christ, that he may clothe them and fit them for the home beyond life's journey.

So when the Lord comes to make up his jewels he will find you loaded down with sheaves gathered into his garner of divine grace. Bless the Lord for the one talent. Now you see what may be accomplished by each Christian doing just what our Master has given us to do; and the joy and gain is not alone in the one redeemed, for every soul you lead to the Lord, your heart is made to swell with the love of God, because God always gives us the rich food of Heaven to feed upon when we have done our duty in the vineyard.

And at this point, I feel to ask every one who has been redeemed and made to enjoy the hope, when life is over and you will have a house not made with hands, but eternal in the heavens, if you can, on thinking of your hope, allow yourself to say, "I cannot do anything." Just call back the hour of your conversion, and then remember how you thought and what you said when your heart leaped with joy and your cup run over with love to God and that precious Saviour who gave his life for your soul, and then allowed your mountain load of sin to be washed

away in his blood that issued from his side and the nails that pierced his feet and hands to the rugged wood. I feel to say, that when you have taken this view of your acceptance, you will not remain longer with that talent of yours all covered over with rusty excuses, but you will feel to ask the Lord to strengthen your powers that you may go forth in his vineyard to labor for the lost and erring.

Brethren and sisters in Christ, can we longer allow this dormant condition when the Lord has given us the kingdom? God forbid that we shall thus treat the house of the Lord. For when you fail to do your duty, you cause others to be discouraged, and so the house of the Lord is neglected on your account, by which there comes a drag, both in attendance and at the hour of service. You cannot afford to deprive yourself of the joys and pleasure that you lose by such neglect. And besides this, the Lord came as the nobleman, who took unto himself a kingdom and returned, leaving the kingdom in the care of his subjects. So has our Saviour come and given us his kingdom as servants, to take care of his vineyard, that when he returns he will find it in a prosperous condition, having accomplished the labor and purpose whereunto he appointed us in the kingdom. But all this cannot be accomplished without going to the Lord's guide-book, which is the chart or finger-board that points the duty of every soul, converted or unconverted. For it is that which points the sinner to the Lamb of God that taketh away the sin of the world. It is that which points you, with the one talent or five talents, to your duty; and for these reasons you need to visit its pages often, that you may be equipped unto all good works; that your labor may not be without the guidance of the spirit; that by his word and his spirit, which the Lord says shall guide you into all truth and thus glorify God. The Lord expects his children to read the instructions given in his word that they may learn of his loving kindness for our lost condition, and the display of his love when he gave his only Son as a sacrifice for our guilt, entailed by our fall in Adam, and a release from our direct transgressions, that we might

view the sacrifice on the Cross and thus enable us to not only know that such was the only means by which man could be saved, but that we would be better enabled to appreciate the sacrifice thus made. And I presume no redeemed soul can look on this scene of our Saviour on the Cross, without feeling to realize the fact his sin has caused this great display of God's love for the world, in giving his Son as the power of redeeming grace. Bless the Lord, O, my soul, for such love.

Now, in behalf of this great sacrifice, it becomes the duty of all children of grace to see the word of the Lord secured against substitutions, and see his house glorify God in obedience to his commandments. And without investigation of his word we cannot expect to gain wisdom, and without wisdom we are not prepared to be of much value in the house of the Lord. So you need to make his word your guidance in all you do and all you say, and the world will become alarmed from the fact that it will conclude, from the interest you take in the welfare of the unconverted, and the glorious prospects you portray of your hope of heaven, and the resurrection of your body—where it may have been placed by friends, though in some isolated graveyard, and the cold, lonesome winds may have blown over it for a thousand years, where no one has ever visited its resting place, to keep down the briars or erect a monument to mark the place of your departure. It will come forth, at the sound of the trumpet of the Arch-angel, to meet the Lord in the air and join the throng of the redeemed host of fathers, mothers and children, brothers, sisters and friends, and be forever with the Lord.

They (the unconverted) are lost and without hope, and they will call on you, as Nicodemus did on our Saviour, to know what they must do to be saved. Now comes the fruits of your labor in leading souls to Christ. Now you point them to the Lamb of God, that can cure sin-sick souls, and they so trust in the Lord that Jesus washes them in his blood, and then presents them to his Father, who, for his Son's sake, pardons and gives them eternal life.

May the Lord so continue to bless your labors.

